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to read and a book to look at and a book to keep ever at hand to cheer a sad moment or add grace to a dull one.

"Quiet Days in Spain." By C. Bogue Luffman. New York: E. P. Dutton & Co., 1910.

Mr. Luffman, whose "Vagabond in Spain" was so successful and readable a volume, gives us here further desultory jottings from his diligently kept note-book of that medieval land. Having wandered over forty-two of the forty-nine provinces of Spain, living and making friends with all sorts and classes of people, going over more than seven thousand miles of land travel, the author has had opportunity for observation accorded to few. The net result of the work is to make Spain appear the strangest, the most foreign country left in Europe. The world is becoming uniform, but apparently Spain still lies outside that circle of influence. "Poverty," says the author, "is the most painful and haunting fact of Spain." No change and no improvement, the author thinks, can come from within until the Church is virtually suppressed. The author, however, thinks that as the great playground of the world, luring and fascinating, Spain is without parallel "the great unrevealed store of the South—a part of Europe, a link with Asia, an offshoot of Africa. . . . In race, language and ideal ever varying, she is one only under the impulse of religious fervor; a motherland, yet everywhere with the unformed heart of a child; a remnant of the age of mysticism; the victim of discredited institutions; a holder to faith without works; misled by an Eastern love of gauds, favors and rewards; possessed of a fine soul, but savage by reason of the hot blood coursing through her veins."

If the suppression of the Church and its attendant evils should ever be compassed, would not Spain tend at once to become of a piece with the rest of our ordered and appeased globe and cease to be a picturesque playground?

The book is not illustrated, which is always a flaw in a book of travel. Pictures can do so much toward making the text real and convincing. The author is undeniably desultory and will tell an anecdote of an old couple's ingenuity and wickedness in half a dozen instalments and in as many different chapters. To picture Spain, however, in all its crudity and high color, this book serves better than any recent volumes on the topic.

"A Manual of Spiritual Fortification," being a choice of Meditative and Mystic Poems made and annotated by Louise Collier Willecox. New York and London: Harper & Brothers, 1910.

Because an anthology is only of worth in so far as it expresses a personality, so that its form and kind and very being are determined by the taste and temperament of its maker, precisely therefore it has the peculiar fascination of all indirect self-revelation, with its beguiling half-confessions and tantalizing reticences, its bewildering sympathies and illuminations that defy analysis. Any one who should be drawn to read this "Manual of Spiritual Fortification," by Louise Collier Willecox, by knowing already her gallant and goodly volume of last year, "The Human Way," would find confirmation here of all that he might have conjectured as to the author of those essays, so full of heart and thought and spirit,